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## RELIGIOUS.

For the *Recorder & Telegraph.*

### MANAGEMENT OF SABBATH SCHOOLS.

NO. III.—and last.

The next rule I shall notice is, the 8th of the system; and relates to the establishment of Sabbath School Libraries. It is as follows:—“Every Sunday School should have a Library. The books should be numbered—the names of the scholars arranged in alphabetical order in a book kept for that purpose,—and the number of the volume taken by each one, set opposite to his name. Every scholar should be entitled to the use of the Library.” Libraries of the kind here spoken of, have been established for many years, in some parts of our country; but they have scarcely been considered by any, until very recently, as a necessary appendage to a Sunday School. But I rejoice in being able to say, that there appears to be now, a very general excitement on this subject among the friends of Sunday Schools. Were it necessary, I could here before my readers a variety of facts which experience has furnished to prove the utility of Sabbath School Libraries. I will however refer to the report of only one School, which speaks substantially the same language with that of all the Schools of which I have heard, that have tried the experiment. This report is from Gorham, Me., the same from which I have already taken the liberty to make an extract. The following pointed language is used:—“The life giving and preserving principle of the Sabbath School, is the Library; and so far as I know, it has far more than answered the most sanguine expectations of its founders and supporters. After more than three years’ experiment, I can safely say that the ardour of the children for books is not in the least abated. Library day is with the most of them as pleasant as ever. The Library and School have mutually and reciprocally a happy effect on each other. The instruction of the School prepares the mind to read the books of the Library, and one special duty of the teachers who have access to the Library, is, to teach the children to read with profit, and to tell them what books are suitable for them. And reading the Library, prepares the mind to act with new energy in the School.” No argument is necessary in addition, to prove the utility of Sabbath School Libraries. But, do the friends of Sabbath Schools feel sufficiently on this subject? Do they feel enough to excite them to make every effort to establish a Library wherever there is a School?—I need not enter at large on the benefits of such Libraries, but I will briefly mention some of them. 1. By this means the children will acquire a taste for reading, and mental improvement. 2. All classes of children will of course be supplied with a much greater variety of books than they could otherwise possibly command. 3. The many children from the poorer ranks of society, who could not provide themselves with books, by the aid of Libraries have an equal privilege of reading with the rich.

I will dismiss this head with a few general remarks.—No one who has observed the progress of improvement in the education of children, can have failed to notice the entire change that has taken place in the character of those little books which are designed for their instruction and amusement. Where now, are the hosts of frivolous and unmeaning, or too often immoral and dangerous, toy books, with which, but a few years since, our nurseries were filled? They are gone; and others of a far different nature have taken their places. Parents are beginning to learn, that the children of their care, are possessed of thought as well as of feeling; and that they may be instructed, at the same time they are amused. They are beginning to learn that the mind of a child is not formed by accident—but that like the yielding wax, it will assume almost any image you may stamp upon it. They begin to see that it is from the earliest books which are put within the reach of a child, that its mind in a great degree receives its shape and character. No matter how frivolous or fanciful these books may be,—whether they contain the crazy chances and escapes of a Sindbad, or the ridiculous adventures of a Goody Two Shoes—they are all received by the unsuspecting child as sober details of fact; and they all contribute something to give shape and direction to his opinions, tastes and feelings. This parents are beginning to learn; and for the great changes in this respect, which have been brought about within a few years past, the world is principally indebted to Sabbath Schools. Yes, to the honour of these Institutions it is said, they have discovered the evil, and have already done much to remedy it. They have been the instrument of providing most of those highly valuable and interesting books, which now occupy so much of the attention of children. But in order that children should enjoy the full amount of these blessings, Libraries must be established. A child may thus be furnished with the reading of a new book every week or fortnight. Let no Sabbath School then, be destitute of a Library. If your means are small, be not discouraged, but make exertions for large ones. Some Schools have commenced forming Libraries with only five dollars! Apply what means you may have to this object immediately;—make a beginning; and very soon, I doubt not, you will obtain a respectable Library. Be careful to procure judicious and Christian men, to make the selection of books to be purchased; and make additions to the number of volumes as often as you can get the means.

But I must proceed to notice the 9th rule, which is as follows: “Premiums, as the reward of diligence and punctuality, are found to produce unhappy effects. The approbation of the teacher, and such testimonies of affection as would naturally flow from a warm heart, or as the particular circumstances might dictate, should, in general, be the only rewards used in the Sunday School.” I am aware that this rule stands directly opposed to the opinions and practices, which have at least become venerable, and almost sacred by age, and which have been supported by some of the wisest and best men that have ever lived. I am aware, that by introducing this topic, I most join issue with some of the most deeply seated feelings, and the most inveterate prejudices, of the human soul. But I am nevertheless persuaded that my cause is a good one; and if I do not succeed in proving it so to the minds of others, it will be entirely the fault of the advocate. It will be understood, that the rewards spoken of, are those which are offered, as excitements to effort, to the best scholar, or definite number of scholars in a class or School. To come directly to the point, the motives which are thus presented to the child,

N. Y. S. T.  
For the *Recorder & Telegraph.*

MESSRS. EDITORS.—In your widely circulated paper, is an article, which I have but lately seen, under the head of *UNIVERSALISM DISPROVEN* by a new process of reasoning, in which the writer has managed his subject with great ability, and with a closeness of argument which leads irresistibly to his own conclusion. There is however one passage in it, which, to my view, is fraught with pernicious error. It is the following:

Some have believed that mankind are sinners, but that Christ has suffered the penalty of the law, and cancelled all the demands of justice, in their stead. Consequently the

law, they say, is satisfied; justice has no more claims, and all of every character are sure of heaven. But if this sentiment be true, what mean the frequent proposals of *pardon*, which God has made, and is making, to the penitent? If Christ has suffered the full penalty of the law, in the place of man, for what do they stand in need of pardon? Pardon frees those who receive it from deserved punishment. But if all the punishment of sinners has been suffered already, in Christ their substitute, then they cannot be freed from further deserved punishment. In other words they cannot, on this ground, be pardoned. There is no room for pardon. It is as true, therefore, as it is that God proposes pardon to the penitent, that Christ did not suffer the penalty of the law for men, but that all men, nor any, can on this ground be saved. Christ suffered *exclusively* to satisfy the broken law, to make it honorable—to manifest to the full the divine measure at sin—to answer all those purposes in the view of government, which could have been answered by inflicting deserved punishment upon our guilty race; but he did not suffer the penalty of the law, or cancel the *law of justice*, for any man living.

It is very evident that these sentiments involve a great point of controversy at the present day. I do not mean to enter into that controversy. For, to bring up in a newspaper a subject which has already called forth books, would be very idle. I will however observe, that your correspondent has adopted in this passage, the old, stale, exploded argument of the Socinians against the *eternal security*, thereby, with but small consistency, *uniting himself with them in their sentiments of universal salvation*; and pass on to offer to his consideration, a few passages of Scripture. If he will ingeniously apply his reasoning powers to these passages, I cannot well conceive that he will not be staggered in the sentiments he has expressed in the above quotation. I would indeed gain hope, that those sentiments escaped him inadvertently; and in that case that he will explain himself; or if not, that he will be convinced; and in that case candidly acknowledge it, and counteract the evil tendency of his publication, which is the greater for being connected with so able a refutation of the popular errors he has combated.—The following Scriptures are only a few of a multitude to the same effect. “Behold the Lamb of God, that taketh away the sin of the world.” “He bare our sins in his own body on the tree.” “He was made a curse for us, that we might be made the *righteousness* of God in him.” “He that believeth\* on the Lord Jesus Christ, shall be saved: & he that believeth not, shall be damned.” “Christ is the end of the law for *righteousness* to every one that believeth.” But whatever your correspondent may make of the foregoing passages, I know not how he can get rid of the following, which was adduced to me by the venerable Stephen West, one of the fathers of Hopkinsianism, to refute the *very sentiment under consideration*. “Ambition cherished in the breast of a child, will grow with his growth, and strengthen with his strength.” It is a dangerous experiment to encourage this as the ruling motive in a child, with the hope of being able to impose upon it reasonable restraints. If you begin sufficiently early, you may, in a considerable degree, if not entirely, *prevent* it; but let it once get a firm hold on the mind, and a more potent arm than yours is necessary to restrain it.

But, it is said, this is a *powerful* motive to action.

Great and worthy achievements are made by it.

It impels children to such an effort in the attainment of *real good*, as they could not be induced to make, simply for the good itself. That is, in other words, through the instrumentality of a *real evil*, we are enabled to attain a *real good*. How long must the explicit declaration of Paul on this subject, be proclaimed to the Christian public, before they can be satisfied that it is a voice from heaven which demands the strictest obedience!

I may not “do evil that good may come.” The gratification of ambition is undoubtedly a powerful motive, by which to operate upon the human mind: and so would be the gratification of what are appropriately called our *sensual passions*. Set aside the public opinion, and offer to the natural man the unrestrained indulgence of these passions, and you immediately touch a spring which puts his whole soul into the most vigorous action.

What but this motive is offered to the Mussulman, who, fearless of danger, can wade through seas of blood to his promised heaven of perpetual drunkenness and debauchery? But what Christian moralist, does not condemn such a motive?

On precisely the same ground the motive of ambition must be condemned. I am not attempting to show that these cases are, in every respect, analogous. By this comparison I merely wish to illustrate the *principle* involved. Both motives are in themselves wrong, and however powerful they may operate upon the human mind, they are wrong principles of action. It appears to me that the Christian community are most strangely blind to this subject. They seem to have surrendered up their pure and perfect principles, to the maxims and prejudices of the world. Too long have they sat in quietude, while these unworthy excitements have been incorporated in all the different systems and grades of education in our land. But, must the fair form of the Sabbath School be disgraced by so gross a deformity? Must an institution whose sole object it is to inculcate and enforce the pure principles of our religion,—present motives to excite all the angry passions of our nature? Dear teacher, have you yet learned the meaning of that injunction which lies almost at the bottom of all our *Christian duties*?—“Let each esteem other better than himself.” O banish,—forever banish from your schools, these unworthy inducements. Be not guilty of so gross an inconsistency, as to present motives for the study of the Bible, which that Bible itself so pointedly condemns. Such motives are not needed. Many Sabbath Schools in our country, which are in the highest degree flourishing, can testify from experience that they are not needed. You can interest your pupils without the aid of such excitements. Make yourselves *familiar* with those under your care,—bring yourselves down to their capacities,—use their language,—pass by nothing without explanation, and call to your assistance appropriate anecdotes, stories and illustrations of every kind. Show your pupils the value of the truths they study,—let them see clearly the connexion between the proper knowledge and application of these truths and their own eternal interests—and you will want no further motives to urge them on in their delightful duties. They will engage more cheerfully in the employment of the school, “good nature will be marked on every countenance—a harmony of feeling and interest will pervade every breast, and you may more confidently look to God for his blessing on your labours.”

N. Y. S. T.

For the *Recorder & Telegraph.*

### LOWER CANADA.

\* *Believel*: let your correspondent, and your readers, examine well what faith is. We to that man who mistakes in this, as not, in reality, to believe on the Lord Jesus Christ. It should be a serious consideration to your correspondent, that he does not once mention faith in his plan of salvation. Perhaps he considers reverence to be faith.

### RELIGIOUS INTELLIGENCE.

For the *Recorder & Telegraph.*

### LOWER CANADA.

Some time since, a call was made for a narrative of the state of Religion, it should be *irreligion*, in Lower Canada—and a short reply has already been given; which, as far as it extends, is undeniably correct. It tells the truth, but not the whole truth; for the wretched spiritual condition of the inhabitants on the banks of the Lawrence River cannot be exactly comprehended by general statements; minute facts are indispensable to display the moral features of that people. Having recently had an opportunity partially to investigate this topic, I shall therefore give you the result of my observations.

The population of Lower Canada amounts to nearly half a million; of whom probably not more than an eighth or tenth part are Protestants; who are chiefly to be found in the most eastern part of the Province, in Quebec, in Montreal, the western townships, and in the vicinity of the line which divides the United States from the British dominions. Some few others are thinly scattered in the districts where new settlements are forming. The Canadians, as they are usually designated, that is, the descendants of the original French, are a quiet, tractable people; from habit submissive & indolent; & *Priest*-ridden to the lowest grade of credulity. It is impossible to produce any very sensible alteration in their actual condition, as long as they are without any capacity to read, and all their superfluous gains are demanded by the *Priests*. A Canadian, (using the term as above, which is the manner I would be understood to use it hereafter) possesses not one incentive to become industrious, any farther than for the supply of his immediate wants; because he knows that the rest must probably go to the *Priest* for abolition, extremeunction, masses and innumerable other contrivances which have been invented by this Order for gaining access to the pockets of their devotees.

The address which Murray, in his *Sermons to Ases*, made to the clergy of England, is applicable both to the *Episcopal* and the *Priest* in Canada. “Ah, ye priests!” said the puritan—“ye make us pay for all things; ye catch us as soon as we come into the world, and ye never lose sight of us until we return to dust. Our mothers must pay you for bearing us, and our fathers for having us baptized. When we are married and when we are buried, ye must be paid—when we come into the world and when we go out of it, ye set a price upon our heads.” Some persons may suppose this to be a sarcasm. But no; it is a *literal fact* in all its extent, in reference to both the *Popish* & *Episcopal* hierarchies, in Lower Canada, which are incorporated with

the state:—and some of the ministers of the Scotch national Kirk in that province, display similar love for their “fees and charges.”

The mental vassalage of the *Canadians* is obviously incurable, as long as all the avenues of knowledge are so cautiously closed against them. Bibles and Religious Tracts are of no utility to a household where they cannot be perused from *inability*, or will not be studied from *dread*. Probably not one *Canadian* out of a hundred, except those in Quebec and Montreal, and their suburbs, can distinguish a letter in the alphabet: and although a large proportion of the females can read, yet so completely are they controlled by the *Priests*, that the men even who can understand a book, dare not attempt to possess or study a volume inscribed in the *Index Expurgatorius* (list denounced by the *Priests*.) In all ordinary cases, every *Bible*, *Testament*, or religious Tract which the *Priests* can seize, is doubtless destroyed—not, it is true, so openly as it would have been done thirty years ago, but with equal certainty. Still, the accumulating influence of the nominal Protestants is silently loosening the shackles of the people, especially in the cities; where at present, a considerable proportion of the wealthy *Canadians* are believed to be concealed infidels, retaining the appellation of *Papists*, merely for the sake of peace with their relatives, but considering the whole system of Christianity as fabulous priesthood, contrived by the state to keep the people in subjection. And every man who only *knows* the gospel through the medium of the religion established by law in Lower Canada, will inevitably adopt the same conclusion.

In Montreal, a subterraneous pathway leads from the *Priests*’ residence to the two *nunneries*. At Three Rivers, where the *Jesuits*’ convent is on the opposite side of the street from the *Nunneries*, a passage under the street formed a communication between the *fraternity* and the *sisterhood*. Both these have been explored by the profane eyes of *Heretics*;—and it is most probable from analogy, that the same private avenues exist, although yet undiscovered, in Quebec.

Of a New Testament the great majority of the *Canadians* have never heard. The rest turn away from it with aversion—as they are taught to believe, that it contains the very essence of all iniquity; & that the heaviest guilt which can be contracted, results from the possession and reading of it. The *Priests* have no pretensions to learning. Of the *Hebrew*, not one, it is supposed, knows the alphabet—of the *Greek*, very few can decline the article—and their Latin is confined to the false legends of their *Demons*. Their chief knowledge is restricted to their ritual: and their ingenuity, to their specious arts to retain their ascendancy over the benighted population,—to the various modes of *fleecing*—and to the dissipation which they encourage in the multitude, in order to obscure their own irregularities. This system is productive of vast *immorality* and vice. New Orleans, the two large towns of Lower Canada, are the seats of an immense mass of corruption. Sabbath breaking, prostitution, gambling, sensuality, and their cognates, are lamentably prevalent throughout the Province. The mania infects all orders, so that a devout man, who will not live in a delirium of intemperate dissipation in all its varieties, is a curiosity, despised in exact proportion to his Christian consistency.

In all parts of Lower Canada, the Sabbath among the *Catholics* is ended about 11 or 12 o’clock: the rest of the day they devote to every species of vicious amusement: hence, vast numbers of the nominal Protestants, who have been eloquently delineated by a dignified Canadian Ecclesiastic, as “the malicible population, who are loose and disengaged from all religious preference,” pay no more regard to the Lord’s day than an *Esquimaux* at *Lairdior*. Business and pleasures are regularly and sedulously pursued; and the paucity of the congregations contrasted with the number of persons called *Protestants*, especially during the summer months, is a criterion by which a correct judgment may be formed of their predominant character. Thus dissipation is encouraged by the military parades which on that day are usual, and which furnish an excuse to those who judge the whole scene to be a desecration of the Sabbath.

Profanage language is as rife among the *Canadians*, as the military; who are proverbially disobedient to the third commandment. Gambling is the *sine qua non* of Canadian existence. It is meat, drink, raiment and habitation—by night, by day, at home, abroad, fast day and feast day, Saturday and Sunday, it is the charm and stimulant of life, from childhood to the chamber of death. But the nuisance is not circumscribed to the lower orders. The *clergy* understand the *arcana* of this knavery as well as their *flocks*. On board the steam-boats, the *raftsmen*, &c. forward, may be seen dissipating their hard earned wages; while *Ecclesiastics*, with every motley association, disturb the cabins with their more extravagant gambling. Many of the varied priesthood are less renowned for their deep, untriring play, than for their *comical bets*. One of these clerical “lovers of pleasure” lately bet a costly *Bible* upon the odd trick or upon the *trump*—and some of the clergy travel up and down the rivers gratis from their *honest* earnings at *whist* when on board: so that *Hosca*’s description of the ancient *Israelites* is their graphical portraiture—“like people, like priests, who eat up their sin, and set their heart on their iniquity.”

The multitude of unmarried, men strongly declares another feature in the moral aspect of the large towns in Canada. In Quebec, (and probably it is the same in all the parishes where *Monks* and *Nuns* are established,) at one of the *Nunneries*, is a *receptacle* where persons may deposit infants. The wheel is turned, the bell rings, a child is there; the carrier has vanished; the attending *Nun* transfers the child to a nurse; and it is reared for the “increase of the church.” No inquiries are made—and it is affirmed, that hundreds of illegitimate children are thus annually transferred to the *Nun’s wheel*. This specimen truly develops the purity existing in the more populous towns of Canada.

In *Gaspé*, the eastern district, many *Protestants* reside; but as they are scattered and not sufficiently opulent to provide a *Presbyterian* minister for themselves, they have been obliged to attend upon the clergy of the State, whose conduct has been so very corrupt, that it is feared, many have been thence seduced into *Popery*.

Advancing up to Quebec, a few isolated *Protestants* may be found, “without a sacrifice and without an *epiphany*,” amidst a host of—all but idiots.

In Quebec, the *Protestant* religion is almost nominal. The Establishment have two places of worship, which are attended by the official de-

pents of the government, and by those who desire the favor of the *Episcopal Priests*. In no place is there a greater similitude between *Papery* and *Episcopalianism* than in Quebec. Excepting the ordinary dress of the *Priests*, and the idolatrous imagery at funerals and in the *Mass-houses*, the distinction is merely to the eye; while in their public denunciation of theatrical impieties, &c. the *Papists* have even the pre-eminence.

The *Scotch* church in Canada, constitutes a very respectable portion of the *Protestants*; but religion among them is scarcely better than a mere form. The service on the Lord’s day afternoon is deserted—while a lecture on a common day, or a social prayer meeting, would be proscribed as rank fanaticism.

In spite of every obstacle which fraud and force can employ, the other denominations are increasing. The *British Methodists* occupy seven or eight stations in the Province. Those in the country flourish more than those in the towns; they are not so incessantly counteracted. In Canada, it may emphatically be said, there are *mountains* to be brought low, before the glory of the Lord will be revealed.

There are four *Presbyterian* ministers in Lower Canada,—one in Quebec, one in Montreal, one at *La Prairie*, and one of the *Scotch* *Secession* on the *Ottawa River*. Their congregations are thriving; but all the *Dissenters* are opposed in a remarkable manner.

actly coincide with the canon and practice of the English Hierarchy;—but it is doubtful, an inexpressible abomination. All the other absurdity and mummery of the popish ritual are comparatively innocent in their present effects, when balanced against this shriving and indulgence. It degrades the character, debases the intellect, enervates the spirit, corrupts the morals of individuals, and incalculably deteriorates the social prosperity. Religious belief and religious acts should never be infringed, upon any pretext; but Popish confession and absolution are equally proper subjects of civil cognizance, as a compact between knaves to conceal their villainies, or a public company organized to distribute rewards to the most adroit rogues: neither would be tolerated; yet these Romish practices involve both with impunity.

The evils of an established church are equally palpable. An Episcopalian priest in Canada holds a complete sinecure. His salary is ensured—and his fees will have. What are his duties? Ask at Three Rivers, Gaspé, Point Levi, St. John's, St. Armand, and other places. The Protestant religion cannot prosper while these alone are the proud demonstrations of its boasted advantages. Notwithstanding all the countenance of the Government, Protestants are continually transformed into Papists: but for one of the latter fairly to go over as a convinced Christian to the former, is a thing unknown.

What means can be adopted to change this miserable condition of the inhabitants?

1. Abolish the use of the French language in all public proceedings. Until the people can understand the language of their governors, so long will the priests retain their undiminished control over the ignorant population—and so long will it be almost impossible to produce any effect upon their minds by exertions to illuminate them.

2. Establish a general system of education—by which all the youth might learn something of their value and dignity in society. This would destroy the bonds by which they are enchanted.

3. Send into the field of labor, a number of competent missionaries, familiar with the French language, and especially conversant with all the controversy between the Protestants and the Papists—so as to be able to unravel all the intricacies of Jesuitism, and to unmask all the anti-Christianity of that idolatrous system.

If Canada is ever to be illuminated and reformed by Christianity, while it is a colony, it will be achieved by English Dissenters—no other persons are competent to effect the godlike object. The Lord give the word, and despatch the great company of those who publish it, with his abundant benediction!

PARATUS.

INTERESTING FROM FRANCE.

Through the kindness of a gentleman formerly resident in Paris, the following letter has been placed in our hands, addressed by an excellent French pastor to his fellow clergymen. His particular design in issuing it was, to solicit contributions for the establishment of a Parsonage in the Section where he is located: but in exhibiting the claims of this charity, he has communicated many interesting facts, which we are happy in being able to lay before our readers. A more beautiful exemplification of the different effects of different kinds of preaching, we do not remember to have seen.

(Translated for the Recorder & Telegraph.)

THE PASTOR of the Third Ecclesiastical Section of the Consistorial Reformed Church of the Departments of Aisne, and of Seine and Marne.

To his FELLOW CLERGYMEN:

Grace and peace be multiplied to you from God the Father, and from our Lord Jesus Christ!

Sir, and much honored Brother in Jesus Christ our Saviour!

The parish or ecclesiastical Section which the Lord has been pleased to confide to my care, and which I have supplied for fourteen years, appears to me worthy to arrest your attention a few moments, and will, I hope, be able to engage your interest. It is not that it offers anything which the world calls remarkable,—being composed only of poor country-people, & having been too long abandoned, because it was one of the most difficult to supply, and offered, and still offers, but few temporal advantages to the Pastor. It is, however, the most extensive parish in France, and of consequence occasions the most fatigue and travel. In fact it is composed of a Protestant population of about two thousand souls, scattered among Catholics in more than fifty Communes, and forming seven Churches and several Annexes, which are 4, 5, 6, and 8 leagues distant from that in the centre, and even 15 leagues from one another.

Several of these churches were not yet in existence when I arrived in this parish, and the others were more or less poor as respects the world; but, alas! they were still more so towards God, and remained so for a long time after. Poor, myself, in this double sense, and especially in faith, I could not then announce to them what I was myself still ignorant of, viz. free salvation through faith in Jesus Christ. Far from conducting them to this divine Saviour, I did nothing, alas! but remove them farther from him, and confirm them in their own righteousness, by representing good works as the condition of the salvation which he purchased by his death, and not as the necessary fruit of faith in his blood. This error, which seems, at first sight, of little consequence, was nevertheless a capital error, which struck with barrenness my ministry, and which tended to nothing less than establishing the pretended merit of our own works, at the expense of the infinite merits of Jesus Christ. Alas! I did not yet comprehend what the great Apostle teaches us, that it is not by the works of the law, but by the preaching of faith in Jesus Christ, that the Spirit is given which regenerates and sanctifies. Thus my discourses were without fruit; my parishioners remained still in their sins; and I saw no other effect from my ministry, during nine years, than a proud and vain confidence in the forms of worship; so that these children of the blessed reformation had almost nothing but the name & exterior of reformed, without possessing the faith, spirit, love and life of it; and the holy and rejoicing doctrines of salvation were scarcely found but in the books of the ancient witnesses, where people read them without comprehending them, without receiving them in their heart, without experiencing their consoling & regenerating virtue.

But when it pleased God to make known to me that salvation, free, full and perfect, which Jesus purchased by his blood, and which he had granted me the grace to receive thro' faith, I announced it with boldness from the pulpit. Not content with preaching it in the temple, I obeyed the orders of the word of God, which urges that the ministers of Jesus Christ should be instant in season and out of season, and should instruct concerning salvation both in public, and from house to house. Responsible before God for the soul of each of my parishioners, I endeavored to approach each one of them, to question him upon his state, to engage him in occupying himself seriously about his reconciliation with God, and to point out to him, in faith in Christ, the infallible, yet only means of it. The word of life thus preached in public and in private, and accompanied with fervent prayers, and especially with the blessing from on high, was not slow to produce fruit in my churches. I soon saw conscientious under salutary trouble; young people abandoning the pleasures of the world to follow Jesus Christ; old people embracing the Saviour, like Simeon, with a holy rapture; hardened sinners touched by the love of Christ, and urged by it to go to him in order to have life; people, in fine,

who had abandoned the religious assemblies ever since the revolution, coming with earnestness to hear the Gospel of salvation, & to bless with me, the Lord for having saved us, not on account of the works of righteousness which we had done, but according to his mercy, through the washing of regeneration, and the renewing of the Holy Spirit.

It is true that such a change in minds, and especially in my ministry, caused at first some agitation, and surprised many persons who regarded new the doctrines which I announced; but after having compared it with the word of God, the confession of faith in our churches, and the principal writings of our Reformers, which were in the hands of some of my parishioners, they were forced to admit that it was in conformity with them, and that it was wrong to accuse it of being new, since it was more ancient than the world, and had been professed by the Patriarchs, the Prophets, the Apostles, and the truly Faithful of all times, who had found in it their consolation, their salvation, and their life.

Since this epoch, the ancient and rejoicing doctrine of free salvation through faith in Jesus Christ, has not met with much opposition on the part of my parishioners, and the Lord has condescended to bless it in the most gracious manner. Already more than three hundred souls have embraced it with faith, and now rejoice in God their Saviour: many others hear it with veneration, and desire to see it engraved in their hearts by the Holy Spirit: it is even held in honor with the greatest part of those, who, a short time since, fought against it, and who have not yet experienced all its sanctifying power. There are none, even to children, who do not share its salutary influence, and who do not desire to belong to Christ; but his victorious grace manifests itself more especially with young people, among whom are found many who desire to devote themselves to the work of the ministry. Four of them are already entered in the House of Evangelical Mission, established at Paris for the conversion of nations not Christian: many others are only waiting the moment to be able to follow them: some are becoming instructors, and others are preparing to serve the Lord in the service of their country. All, in fine, feel the necessity of making known salvation to poor sinners who have not yet heard of it; and with this design, they have formed Biblical, Tract, and Missionary Societies, allied to those of Paris. In spite of the great poverty of most of my parishioners, they have found something to give for him who became poor to enrich them, and who gave his life for the ransom of their souls. Their faith in this divine Saviour, their removal from luxury and the vanities of the world, and especially their great sobriety, which goes with some even to taking the amount of their subscriptions from the salt which they put into the wretched vegetable broth which serves to moisten their bread:—this, yes, this is the treasury from which these imitators of the poor widow in the Gospel have drawn, to establish these pious associations, and from which they still draw to support them. They think themselves happy to be able to consecrate to the Lord who redeemed them, the time and money which they formerly consecrated to the world, to the lust of the flesh, the lust of the eye, and the pride of life. Such is the signal grace which it has pleased the Lord to shed upon my parish, and for which both pastor and flock cannot too much humble themselves before God, to bless him for it, and ascribe to him all the glory. Yes, this has been done by the Eternal, and it is a marvellous work before our eyes.

You anticipate without doubt, Sir, and much honored Brother, that Satan has not been able to see such a work going on in my Section; without making all his efforts to arrest & destroy it if it was possible. Jealous at seeing wrested from him so many souls, which he had captive to do his will, he endeavored to draw them into error, and to trouble my churches, by the means of certain strangers, whilst severe disease was preventing me from watching over my flock. But he who watches over Israel has confounded the projects of the Evil One, brought back almost all the believers to the purity of the faith, and made their errors serve, for a season, to render them more humble and watchful, and to establish a better order in my churches.

Nevertheless, all is not yet accomplished in my parish, and there remains still much to be done for its prosperity. But among the things which appear to me most urgent, there is one Sir, which my churches think it their duty to make, with me, one of the subjects of their desire and prayers towards the promotion of the reign of Jesus Christ in the midst of them;—it is the establishment of a Parsonage.

In fact, there is not, in my Section, any temple secured to the Pastor. All the efforts which my predecessors have, like myself, made with the Government to obtain one, have been fruitless; and there remains no longer any hope from that quarter. The Pastor always has been, and still is, under the necessity of renting a house at his own expense; besides, it is impossible to find one in this village, sufficiently large.\* This is one of the principal reasons which have heretofore prevented the Section from retaining a spiritual conductor even so long as two years; for it is a fact, that since the revolution, all my predecessors, without exception, have continued here only a few months, or at most a year and a half. Since I have been at Léme, my churches have many times endeavored to procure me a habitation; but their poverty on the one hand, & on the other the great expenses which they have already incurred for the establishment of religious Societies & the support of several Schools, have put it out of their power to do any thing in regard to the object in question; so that it only remains for me to turn my attention to some other quarter, & to make an appeal to the generosity of those persons who shall judge that the circumstances of my churches are worthy of their interest.

If I have delayed until now to make this appeal, it is through fear that I should be suspected of acting rather for my own interest, than for that of my churches: but having been visited in my humble cottage by many servants of Christ, they have removed my scruples, and dissipated my fears, by suggesting to me that after having passed fourteen years in my Parish, and having organized all its churches, caused Temples to be built, founded Schools, and established Bible, Tract, and Missionary Societies, it could no longer be supposed that I regarded primarily myself. In consequence, I take the liberty of addressing you, Sir, and much honored Brother, to request your kindly interest in this work of benevolence, and to ask of you some assistance to build a Parsonage at Léme. It is this Church which ought to have the preference; first, because it is in a central position; secondly, because it forms the half of the Protestant population of the whole Section; and thirdly, because one third part of the time of the Pastor ought to be devoted to it, as well as all the days of public worship.

This, Sir, and much honored Brother, is a faithful statement of the circumstances of my churches; these are the motives that have prompted the application to you. There no longer remains to me any thing but to recommend it ardently to Him whose blessing alone enriches; to supplicate him that he will condescend to accompany this effort with a happy result; and to grant that a house for the Pastor may be raised at Léme; that Simeon, with a holy rapture; hardened sinners touched by the love of Christ, and urged by it to go to him in order to have life; people, in fine,

house always furnished with men of God, courageous sentinels in Israel, faithful imitators of the Great Shepherd of the sheep, and where the sheep of Jesus may hear, from all the ministers who shall come successively to occupy it, words of grace and truth. This may, with the more confidence, be hoped for, as there reigns at Léme, as in my other churches, too decided a spirit in favor of the Gospel, of the wholesome doctrine that ought to be preached, of the discipline and institutions of our fathers, to admit that a Pastor, who shall depart from these institutions and not bear the doctrine of Christ, should be installed in this house, and still less retained in this Parish. The Lord grant that the hope which we have in relation to this house may be realized; add new blessings to those who have already granted, both to Pastor & flock; and may he shed upon all those to whom these lines are addressed, the precious grace of his Holy Spirit; thro' Jesus Christ our Saviour. Amen. Your very humble and devoted Brother in Christ, Léme, November 11, 1825. COLONY-NEE.

AMERICAN MISSIONS IN CEYLO N.

The Missionary Herald for May, gives a continuation of Mr. Winslow's Journal at Oodooval, in the Island of Ceylon. Under date of May 5th, 1825, he says, "A meeting was held to day at Panditeripo, to examine those who profess a desire to unite themselves with the church, and to select the candidates, who, according to our regulations, must be put on the list, by general vote of the brethren, two months before they can be admitted to the church. About thirty individuals—schoolmasters, boys and others,—were present, and gave, respectively some account of the reason of their hope in Christ, and expressed a determination to follow on to know the Lord. Of these, as giving more satisfactory evidence of a change of heart, and being in other respects (on account of age, &c.) more proper subjects to receive the sacred ordinances, twenty were selected, and received as candidates." It will be recollect that 41 natives were admitted to communion at Ceylon, in the month of January preceding; on which occasion the Lord's Supper was administered to 86 individuals, 73 of whom were natives. The accession of twenty others, will afford still further occasion for encouragement and gratitude.

The changes which have taken place at the Oodooval station during the five years since its establishment, Mr. Winslow describes as follows: "July 4, 1825. Five years ago to day, in connexion with brother and sister Spaulding, we took up our abode in this house, which had then neither floors, doors, nor windows; was not plastered, and but partly covered. We lived, and had all our effects, in a little unfinished room about twelve feet square, while brother and sister Spaulding had one of similar dimensions. But we were happy, because it was our home among the heathen, nor has this home become less precious by having been made somewhat more comfortable, and by having become more like a missionary station. Then we had no Boarding School, only two native Free Schools; no suitable place for preaching; & none about us, who wished to hear preaching. Only one young man, one native assistant, who is not now here, had any regard to Christianity. Now there is a Female Boarding School; there are thirteen native Free Schools; a decent place for public worship; a respectable congregation, and a little church. The change in the moral aspect at the station is therefore, a little like that in its natural scenery. When we first (four months previous to taking up our residence here) visited the place, it was "all grown over with briars and thorns," in which the serpent and scorpion lay concealed. The old broken down walls of the church and house were the resort of owls and bats, and the supposed residence of evil spirits. The natives around feared to come near the ruins, and the stranger quickened his step, and cast a hasty glance at them, in passing by. Let then the friends of missions, and especially the contributors to this mission, consider the change which their charity has effected. Let them look at the stones revived out of the heaps of rubbish; at the ruins rebuilt; the place, like the other stations of the mission, resorted to by multitudes to be benefited in a variety of ways—the sick for healing; the poor for charity; the ignorant, sometimes, for instruction; and many for various other purposes, which bring them, for a short time, at least within the sound of the Gospel. Even the temporal good, which is effected, is not small; but the spiritual benefits conferred are, it is hoped, infinitely superior. Let not any think their charity lost. They may meet some in heaven, brought to the knowledge of the truth, and saved, by their means. And who can calculate the benefits resulting from an earlier, rather than a later introduction of Christianity among the people—the difference between making a beginning now, and a hundred years hence—the population of the intermediate space made acquainted with the way of salvation, and many of them saved, instead of their all going down to the grave in the blindness and ruin of paganism.

SANDWICH ISLANDS.

Messrs. Thurston & Bishop, in a letter to the Corresponding Secretary of the Board, dated Kailua, Feb. 17, 1825, remark, that there were then nearly 40 schools on the single Island of Hawaii; and that many villages were waiting for teachers and books. They also say, "Had we the means of extending the number of Schools as widely as the door is open to receive them, we have no doubt, that 10,000 persons on this island, might this year be taught to read with accuracy and ease, the word of God in their own language." These are most encouraging facts; and in respect to the Island of Maui, there are others still more encouraging. From the Journal of Mr. Richards, stationed at Lahaina, it appears evident, that during the early months of 1825, there was a seriousness and attention among the people, that might fitly be termed a revival of religion. Persons frequently called on him at midnight, to converse on the interests of the soul: & females, to the number of 27, were in the habit of meeting by themselves, every evening at sun-set, for the purpose of prayer. Under date of April 19th, Mr. Richards says, "As I was walking this evening, I heard the voice of prayer in six different houses, in the course of a few rods. I think there are now not less than 50 houses in Lahaina, where the morning and evening sacrifice is regularly offered by themselves, every evening at sun-set, for the purpose of prayer." Extract of a letter from a lady in Rutland, Vt., to her nieces in Orange, in this county, dated April 16.

"You have probably heard of the revival in this village and other parts of the town. The Lord has done wonders in this place the winter past, in comparison to what has ever before been witnessed here. You would be surprised to see the Court house filled with hearers two evenings in the week, and the school-house as many more, of all ranks, ages and conditions. Probably when you were here, an evening meeting was scarcely known in our village.—I believe there are about one hundred good converts in this parish, and probably as many more in the other. We have faithful preaching, and Christians seem to be engaged in promoting the great object: we still look for more of the outpouring of the spirit—meetings are very generally attended.—Rel. Intel.

The revival in Rutland, Vt., is said to be "very interesting." Among others, a Universalist about eighty years of age, is a hopeful subject of it.

Yours &c. OTIS LANE.

REVIVAL IN PAWTUCKET.

For a few months past a gradual work of grace has been prevailing in that place, and it is hoped it may yet continue, although the prospect has somewhat diminished.—About fifty persons, mostly young, have united with the Episcopal and the three Baptist Churches. More than half the whole number have been received by Rev. Mr. Potter.

R. I. Messenger.

REVIVAL IN STURBRIDGE.

Extract of a letter to the Editors of the Recorder & Telegraph, dated Sturbridge, Mass. April 4, 1826.

It is pleasing to state that God is performing an interesting work of grace in this town. The work commenced about 4 months since, and still continues. So far as I have been able to see and judge, it has from the beginning been strikingly marked with the features of a genuine work of God—great stillness and deep solemnity. The children of God truly have great reason to rejoice and give glory to his name.

Yours &c. OTIS LANE.

RECODER & TELEGRAPH.

BOSTON, MAY 5, 1826.

THE CHEROKEES.

The recent visit of Mr. Elias Boudinot to this city, has afforded us opportunity to collect a number of interesting particulars relative to the condition and prospects of the Cherokee nation.

Their country, it is well known, lies within the chartered limits of Georgia, Alabama, and Tennessee. Its extent, as defined by treaties, is about 200 miles in length, by about 120 in breadth.

Consequently, the number of square miles is not far from 24,000; or more than the aggregate number contained in the four states of Vermont, Massachusetts, Rhode Island, and Connecticut.

The surface of the soil is various; but more generally, especially in the northern parts, hilly or mountainous.

In the southern and western parts there are extensive and fertile plains, covered in many places with trees, and traversed with beautiful rivers and streams.

The population in 1810, was 12,395 Cherokees, 341 whites, and 583 blacks. Total 13,219. In 1824, according to a census taken by order of the Cherokee nation, there were 13,635 Cherokees, 230 whites, and 1377 blacks. Total 15,232. Increase in 14 years, 2013—exclusive of those who in 1819 and 1819 removed to the river Arkansas, beyond the Mississippi. The population of these last, is supposed to be, at present, about 5000. So that the real increase of Cherokee population in 14 years, cannot fairly be estimated at less than six or seven thousand; which is half the original number.

According to this ratio, the population would double once in 25 years; while the whole population of the United States is found to double once in 50 years. Of course the ratio of increase among the Cherokees, is scarcely less than that of the United States at large; and far greater than that of any country in Europe.

These facts can hardly be reconciled with the doctrine, so prevalent among our countrymen, that the Indian tribes must inevitably become extinct.

On the contrary, it is proved by this experiment, that nothing but civilization and a regard to the rules of well regulated society, are necessary to their preservation, and even rapid increase.

That these supports of population have, in spite of early habits and associations, gained a firm footing among the Cherokees, is evident from facts.

The Superintendent of Indian Affairs, in a letter to the Secretary of War, speaks of them as deserving to be "considered a civilized people."

Mr. Boudinot assures us, that at present there is not a family in the nation, which can be said to subsist upon the products of the wilderness.

Numerous public roads are established, and houses of entertainment for the convenience of travellers.

Agriculture and manufactures have succeeded to the chase, and are productive of important benefits to the nation.

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stitutions shall be fully felt, can there be a doubt, that many a district peopled by the descendants of Englishmen, will be found inferior, in point of civilization,—in intellectual and moral worth—in all that enables and honors human nature—to this branch of the native family of America.

We have said that in 1824, the population of the Cherokee nation was 15,232. By this time it is doubtless 16,000, or 17,000. That of the Creeks, whose territory lies adjacent, exceeds 20,000. Of course the united population of the two, will soon be, if it is not already, 40,000;—the number made necessary by the Constitution for the erection of a new State, and also for the sending of a Representative to Congress. Now for ourselves, we could wish that instead of removing them into the wilderness beyond the Mississippi (according to the project recently broached by the Secretary of War, but which we are happy to say has been put to rest in the House of Representatives) they might be organized into a separate State, possessing the same privileges as the twenty-four already constituted. They would then be entitled to send two Senators to Congress, one of whom might be selected from each tribe,—and one Representative, who might be chosen alternately from each. This would afford better evidence than fair words and kind speeches, or even than a few thousand dollars appropriated to the instruction of their children, that the American people are willing to acknowledge them as fellow-citizens and friends. It would enable them to stand forth in the dignity of their nature, and plead the cause of their country and themselves, as conscious that they were members in full of this great confederacy, and deeply interested in its destinies. It would place before them the strongest possible motives to persevere in the ways of civilization, religion and knowledge; and we have not a doubt, would erelong convince the world, that in all desirable acquisitions the American Aborigines are capable of making advances, not to be surpassed by any portion of our race whose privileges have been the same.

#### SABBATH SCHOOLS.

As the time has arrived when most Sabbath Schools not continued through the cold season are resumed, we trust the papers of our correspondent N. Y. S. T. will prove useful. They are not the result of theory, but of practice; and as such are entitled to respectful consideration.

The influence of these institutions in promoting the best interests of society and the world, is assuming, the more it is developed, a greater and still greater importance, in the eyes of all reflecting and pious men: and it is with no ordinary emotions of gratitude, that they see them so rapidly extending and multiplying in every part of the land. About a year since, the number of children in the United States enjoying the benefits of Sabbath Schools, was estimated at 127,000; of whom 92,697 were connected with the American Sunday School Union. State Sunday School Unions, auxiliary to the above, have been recently formed in Massachusetts, Connecticut, Rhode Island, New Hampshire and Vermont—to name no others. That in Massachusetts was formed May 24th, 1825; and already numbers about 50 schools as auxiliaries. The only conditions required of any School, in order to become auxiliary, are, the payment of \$1 at the time of uniting, and sending a report annually to the Secretary of the Union, who is at present Mr. CHARLES STORDARD, of Boston. Every auxiliary has a right to send a delegate to the Society's meetings, and such delegate is entitled to a vote among its members. They also have the privilege of procuring all books for the use of Sunday Schools from the Society's Depository, No. 90, Washington Street, Boston, at a discount of 25 per cent below the regular selling price to others. Another advantage to be derived from a connexion with the State Union (auxiliary to the General Union at Philadelphia) is, the stimulus to exertion which such a connexion affords. It is said that "union is strength;" and one great reason why it is so, is because it awakens enterprise, and encourages perseverance. It also adds dignity and responsibility to the cause, in the view of men. How many parents will be influenced to send, or not to send, their children to these institutions, by the popularity or unpopularity of the system with others! How many children will be anxious to go, or not to go, for similar reasons! Let then the patrons of Sabbath Schools in this Commonwealth, who of course are friends to the same Schools throughout the country and the world—take measures for connecting their little seminaries with the State Union. If they would not do it for their own sakes merely, let them do it for the good of others.

We are happy to learn, that six or seven young gentlemen are now employed as missionaries in different parts of the State, under the patronage of the Massachusetts Sunday School Union, for the purpose of producing the desired co-operation; and we earnestly hope, they will everywhere find a readiness, and more than readiness, on the part of Sabbath School conductors, to see and so desirable an object.

#### TWENTY-ONE DAYS LATER FROM LIBERIA.

We learn by a gentleman direct from Portland, that a vessel arrived there a few days since from Liberia, which place she left on the 25th of January, bringing sundry despatches for the American Colonization Society. The colony was in a prosperous state;—two new settlements had been commenced;—the natives were on terms of good faith with the emigrants; industry and enterprise generally prevailed. The owner of this vessel has been induced by the offers of the Colonists, to fit out another without delay, for the same destination. She will sail in a few days, conveying a large quantity of lumber, nails, provisions and other supplies, which are demanded for the comfort and improvement of the settlement.

#### Hamp. Gazette.

The Presbytery of Philadelphia have recommended that their members devote a portion of every Monday evening to the purpose of special prayer, both in the family and church, for the diffusion of the Holy Spirit. They have also, in view of the low state of religion within their bounds, recommended to all their churches, the observance of a day of fasting, and a day of prayer. Yesterday was the day appointed.

#### Female Bible Society of Philadelphia.

During the year ending 23d of March last, the Female Bible Society of Philadelphia distributed, 375 Bibles and Testaments.

#### Moravian Missions.

More than 33,000 converts in heathen lands, are under the care of the Moravians at this time. The Missions at Greenland, Labrador, the West India Islands, North and South America, are said to be flourishing remarkably.

#### The receipts into the treasury of the Board, from March 21st to April 18th inclusive, amount

ed to \$2,737; exclusive of \$177 in the way of lega-  
cy, and \$221.50 for the Mission College in Cey-  
lon.—The receipts of the United Foreign Mis-  
sionary Society from Feb. 1st to March 15th,  
1826, amounted to \$1,368.

#### WEBSTER'S ENGLISH LEXICON.

The public are generally aware, that NOAH WEBSTER, Esq. of Newhaven, has been engaged for more than 20 years, in preparing for the press an "American Dictionary of the English Language." The Prospectus of this important work is at length issued; and is accompanied with testimonies of approbation from a great number of distinguished gentlemen, among whom are Judge Story and the Hon. John Pickering of Salem—Rev. Jared Sparks, Editor of the North American Review—President Day, and Professors Silliman, Gibbs and Kingsley, of Yale College—Professors Willard and Channing, of Harvard College—Professor Everett—Rev. Sereno E. Dwight, late of Boston,—Gov. Clinton, of New York—President Madison—and the Hon. John Trumbull, author of *McFingal*.

The work will be printed on fine linen paper, in two volumes quarto, and afforded to subscribers in boards, at \$20. The prospectus informs, that it will contain 6000 or 6000 new words, not included in Johnson's Dictionary even as improved by Todd; which with the participle and other words added, will augment the vocabulary with nearly 20,000 words: That the words are defined precisely and definitely—not, as in most Dictionaries, by other words that are mere synonyms: That between 30,000 and 50,000 significations and distinct applications of words are inserted, which are omitted by all the English lexicographers: That new etymological deductions and affinities are exhibited, drawn from no less than 23 different languages: That the peculiar Scripture uses of words are explained and exemplified: That words beginning with I, are separated from those beginning with J; and those beginning with U, from those beginning with V: That obsolete words, &c. are noted as such: That the different significations of words, when not obvious & well known, are illustrated by quotations from standard authors: That many errors, which have escaped all the English lexicographers, are corrected: That words of irregular orthography are given, both in the customary spelling, and also in letters expressing the true pronunciation.

The design is noble: and the extensive literary and philological researches of the author afford the best guarantee for the manner of its fulfilment. We hope and believe, that a work which promises so much for the reputation of the country, will receive a liberal patronage.

We are requested to state, that an edition of Mrs. Baudin's *Miscellaneous Works in Prose and Poetry* is now in the University Press, and will be published in this city early in June. They will occupy two duodecimo volumes at the low price of 87 1/2 cents a volume; while the execution of the work will be in that style of neat elegance, of which a specimen is subjoined.

On the 24th of March, the Committee of the American Education Society, met at the Hague, and appointed a Committee to constitute him a Director for life. *Rel. Chr.*

The probable expenses of the city of Boston during the next financial year, as estimated and appropriated by the Board of Alderman on the 26th ult. amount to \$303,570. Of which for the purposes of education, \$57,500; for paving, repair, widening, and lighting of streets, \$65,000; for payment of interest on City and County debt, \$15,000, &c.

**NEW PUBLICATION.**—"The Doctrines of the Church from the misrepresentations of [the Reverend]

Dr. John H. Rice, and the integrity of Revealed Religion defended against the 'No Comment Principle' of PRO-MISCUOUS BIBLE SOCIETIES. By the Rt. Reverend John S. Ravenscroft, D.D. Bishop of the Diocese of North Carolina. Svo. pp. 466. Raleigh, N. C.: J. Gates and Son 1826."

The twelfth Number of the *Collection of Essays and Tracts in Theology*, edited by Mr. Sparks, is recently issued from the press, and closes the publication.

"The Times."—A new daily paper, under this title, was issued in New York on Thursday morning last.

At New-York a Church is advertised to sell or let.

*Rutgers College.*—Colonel Rutgers, of New York, in addition to former donations, has lately presented five thousand dollars to this institution.

The Presbytery of Carlisle (Pa.) at their late meeting on the 11th inst., we are informed, expressed their unanimous approbation of the contemplated union between the American Board of Commissioners for Foreign Missions and the United Foreign Missionary Society.—[Philadelphia.

The Treasurer of the American Text Society acknowledges the receipt of fifty dollars from the Rev. Moses Hallock, of Plainfield, Mass. contributed by members of his church and congregation to constitute him a Director for life. *Rel. Chr.*

#### POLITICAL AND OCCASIONAL.

##### FOREIGN INTELLIGENCE.

The King of France has ordered a silver statue of the Virgin Mary, as large as his, to be made and presented to the Metropolitan Church of Paris. To be paid for this private fund.

The treasury of Spain is said to have been completely emptied of late, in order to pay a tribute of two millions of reals to the Dey of Algiers.

A lady in Edinburgh has sunk 200 pounds, the interest of which is to be given to some distinguished clergymen, to preach a sermon against cruelty to animals.

By a law of the late Alexander, slaves are forbidden to be sold.

To evade the law a person advertises to lend, for assistance, his cook, for fifty years, for such a sum. Such advertisements are very numerous in the Russian journals.

##### THE GREEKS.

PARIS, March 24.—After the honourable manifestation of the sentiments of the Chamber of Peers in favour of the Greeks, and the eloquent discourses of M. de Lamo and Chateaubriand, who expected that a minister who calls himself a Christian, would at least show a little modesty in the assistance which he renders to the Greeks; but he is anxious to public opinion, & the reproach of human men, for instead of arresting, he encourages the evils. We learn from a document of the *Journal des Débats*, that a block of eight fine story stores at the corner of William and Gardner Streets, N. Y., was entirely burnt down this morning, and all the walls have fallen in. The block was owned by Messrs. Lord & Delavan, and is supposed to have cost from \$35 to \$40,000 dollars. The loss of other property is very great—the whole being estimated at 200,000 dollars, on which there was insurance to the amount of 132,000 dollars. *N. Y. pa.*

A pelican, having emigrated far from its native land, has fallen into the hands of the natives of Maine, by whom it has been made a prisoner to Boston—after having been exhibited to the gaze of the public in Kennebunk. The bird is about the size of a wild goose.

The block of eight fine story stores at the corner of William and Gardner Streets, N. Y., was entirely burnt down this morning, and all the walls have fallen in.

The block was owned by Messrs. Lord & Delavan, and is supposed to have cost from \$35 to \$40,000 dollars. The loss of other property is very great—the whole being estimated at 200,000 dollars, on which there was insurance to the amount of 132,000 dollars. *N. Y. pa.*

In Calais, Vt., a town adjoining Montpelier, an eruption took place about ten days ago, by which a large quantity of earth was thrown from the top of a hill, near the base, leaving a cavity which measures 12 feet in depth, and 12 feet wide, on the side of the hill, opposite the upper side, six rods in length, and forty feet wide. Large trees were growing upon the spot, which were removed with such force, as to cause them to fall with their tops up the hill, although standing, they leaned down the hill near 30 degrees from a perpendicular point. The ground was frozen nearly 2 feet deep, & was broken in a perpendicular manner. Large stones weighing from 3 to 400 pounds were thrown 30 rods, and one which our informant thinks will weigh between 5 and 10 hundred, was thrown about eight rods. The force must have been great, as the explosion was heard at a considerable distance. The fissures in the rocks, at the bottom, and on the sides of the cavity, are barely large enough to admit a man's head.

The cause of this explosion is unknown.—Some suppose it to have been effected by water—but this is not very probable, although there was, undoubtedly, a considerable quantity of water. Yet the explosion being instantaneous, there must have been some invisible cause of the eruption. It furnishes a subject for the investigation of the philosopher, and cannot fail to excite the attention of the curious.

*Montpelier, Vt. 24th.*

A violent snow storm was experienced at Frankfurt, Ky. on the 10th ult. and was followed by severe cold, forming ice of considerable thickness, and stiffening the young leaves of trees and plants.

Some children in Springfield, Penn. have been poisoned so as to cause their death, by eating roots which their father had procured for the bite of a snake.

A Mr. Barjona Tripp, who was engaged in blasting a rock near the South Baptist meeting-house in New Bedford, and had charged it with five lbs. of powder, was thrown with great force against a fence, and shockingly mangled, in consequence of a premature explosion occasioned by the bursting of the priming rod.

A dwelling house in Hamilton, (Ohio,) was struck by lightning on the 5th inst. and four persons killed thereby. Four others, in the same room, escaped with slight injury.

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## POETRY.

For the *Recorder & Telegraph*.

"Like as" the beam that gilds the coming morn,  
"Like as" the dew drop on the tender thorn,  
"Like as" the light that paints the evening sky,  
Such is our life, and so our moments fly.  
"Like as" our joy when spring brings all her flowers,  
"Like as" our joy when summer pours her showers,  
"Like as" our joy when autumn loads the fields,  
So brief the joy all earthly pleasure yields.  
"Like as" the twinkling stars bestow their light,  
"Like as" the evening moon dispels the night,  
"Like as" the morning sun brings in the day,  
Such is the hope that lights the Christian's way.

MELAS.

## ON THE DEATH OF A MINISTER CUT OFF IN HIS USEFULNESS.

Go to the grave in all thy glorious prime,  
In full activity of seal and power;  
A Christian cannot die before his time—  
The Lord's appointment is the servant's hour.  
Go to the grave; at noon from labors cease;  
Rest on thy sheaves; thy harvest-tim is done;  
Come from the heat of life, in peace,  
Soldier, go home; with thee the fight is won.  
Go to the grave, though like a fallen tree,  
At once with verdure, flowers, and fruitage crown'd;  
Thy form may perish, and thine honours be  
Lost in the mouldering bosom of the ground.  
Go to the grave, which, faithful to its trust,  
The gem of immortality shall keep;  
While, safe as water'd by cherubim, thy dust  
Shall to the judgement-day in Jesus sleep.  
Go to the grave, for there thy Saviour lay  
In death's embraces, ere he rose on high;  
And all the ransom'd, by that narrow way,  
Pass to eternal life beyond the sky.  
Go to the grave—no, take thy seat above;  
Be thy pure spirit present with the Lord,  
Where thou for faith and hope hast perfect love,  
And open vision for the written word.

MONTGOMERY.

## MISCELLANY.

## BUNKER HILL MONUMENT.

It has been decided that the Monument shall be an OBELISK, built of Quincy Granite, 220 feet high—30 feet in diameter at the base, and 15 feet at the summit—the walls are to be constructed of 77 courses of stone, of 2 feet 8 inches in thickness, and each block will probably weigh from three to five tons. A hollow cone will rise from the centre, around which a flight of stairs will ascend to the summit. The base of the cone will be 7 feet, the apex 4, in diameter. The workmen have for sometime been employed at the quarries "in fitting the rough stones for the builders' use," and they will be transported to the sea shore as soon as the Rail-way for that purpose is completed, and thence conveyed to the battle-ground.

Newbury Herald.

The following judicious remarks on the same subject are copied by request from the *Palladium*:

*Messrs. Editors*—I undertake my present labor with much the same state of feelings in which an affectionate nurse prepares medicines for a sick friend, after he is given over by the Doctor.

We are about erecting a monument, which we hope, will be as durable as the pyramids of Egypt, and which, like them, will mark the genius and state of the age in which it is erected. It becomes us, therefore, to consider, whether our present notions of things will continue so long as the Monument which indicates them, and which may not be so gratifying to our posterity as to us. I believe that sentiments of pious gratitude, a respect for true patriotism, and veneration for public benefactors, are increasing; and that a passion for military glory, which has been the cause of so many and so great calamities, is decreasing. I should, therefore, like to see a change in the contemplated Monument from an Obelisk to a Mausoleum of other architecture.

My objection against an Obelisk, is, that it will be forever considered a trophy of victory, rather than a mark of our respect for those who have obtained it—to flatter the living rather than to honor the dead—in short, a Monument erected to National Glory, which will strike the eyes of an Englishman, as he approaches our shores, in the same manner that the captured American Standards, in St. Paul's, do an American—exciting feelings of mortified pride, hatred and revenge; and which will keep alive a spirit of hostility, that ought to have died with those who sought to oppress us. They have gone to render up their account at the bar of God, and our prejudices ought to have descended to the grave with their mortal remains. It is as unchristian as it is unwise, to perpetuate national antipathies by durable Monuments, and to taunt present and future generations with the faults and defeats of their forefathers. We got all we contended for, and that ought to satisfy us. Now a Monument, unequivocally sepulchral, will be liable to no such objection, the apprehension of which causes many to withhold their subscriptions, who would cheerfully come forward to honor the dead, if they could do it without hurting the feelings, and endangering the peace and happiness of the living.

A Mausoleum would probably be more durable than the Obelisk—not from natural but from moral causes. Should war, foreign or domestic, again ravage our land, the Obelisk would furnish a quarry from which the assailants of the city might erect a fortification on the very spot on which the defenders of our liberty had been held.

Such is the Obelisk—no shelter for Sarcophagi, inscriptions, tablets or sculptures of any kind, and should a statue ever be erected on Bunker Hill, even of colossal size, it would be lost in continuity with the gigantick Obelisk. The Mausoleum furnishes a remedy for all this, and an era on which the statues which some future Phidias or Praxiteles may carve, may thus be protected from heat and frost; and this building might in time, be to Boston and North America, what Westminster Abbey is to London and Great Britain.

Foreigners have always reproached us for our want of taste, especially in Gothic models, and the "Yankee Gothic," has been the by-word of Europeans. The fact is, we are obliged to make our taste give way to our means and our convenience. The Congregation that builds a church, must be accommodated with seats, let what will become of the architecture. Here we have no such obstruction, and the Mausoleum may exhibit a model of architecture, which for beauty, durability, situation and the most sacred moral associations, is not equalled in the world.

The Obelisk must be vast and stupendous, or it is nothing. It can surprise only by its magni-

tude—it has no other attractive feature. If erected, it will disappoint the expectation of its friends in this particular. We judge of everything by comparison, and it will have nothing to compare it with—like the Monument in London, rising among churches, steeples and cupolas—nothing but the hill itself, to which it can have no adequate proportion; and after all its magnitude, it will appear diminutive—especially as we are not used to Obelisks, and, therefore, the judgement will not assist the fancy—but *vast* and *gothic* are always associated in our imaginations, and while the Obelisk would appear less, the Mausoleum would appear greater than the reality. The Obelisk must be vast then, or it is nothing, and if it should be vast, it would appear small. But to be vast it must be expensive. It is not easy to calculate the expense of raising immense stone to the height of 220 feet. The bare expense of the stonework would erect a respectable Mausoleum. Should the funds fail, and the Obelisk remain unfinished what a conspicuous and durable object, for sarcasm and ridicule, it would furnish its opponents! Who would not fail to remember us of *Babel*.

Finally, the only use of the monument is, to mark a spot & an event which, without it, would never be forgotten. As a Monument of a nation's gratitude and honor to the mighty dead, it can never equal the Mausoleum. As a Monument of a Nation's Glory, it is worse than nugatory. A nation may honour itself by gratitude to its benefactors, but a nation cannot honour itself, by erecting trophies to its own glory, any more than an individual by erecting statues to me."

There are many beautiful Gothic Mausoleums in the world, but nothing has ever struck my fancy like the Mausoleum of king John of Portugal, attached to the Church Batalha, and I shall propose that for a model, excepting such alterations as may be deemed proper, and my plan is to erect an octangular building of two or two and a half diameters in height,—say forty or fifty feet base and one hundred feet high—with two stories of Gothic structure, surmounted by an octangular pyramid, the sides of which, if protracted to the ground, would be just conformed to the base of the building—with an area in the centre and in recesses under the arches, in four or six sides, leaving the others for entrances. In the recesses and centre area, on the pillars and the walls, might be placed sarcophagi, busts, statues, tablets, paintings, &c.—the windows to be of stained glass, with appropriate devices—the main parts of the building, including the pyramid, of granite, and the ornamental parts of free stone or marble. It is impossible, however, without a plan to convey to the reader my ideas, and it is needless, at present, to go further into detail—the judgement of the Committee would suggest improvements. In the list of subscribers to the "History of the Church of Batalha," in Portugal, I find the name of CHARLES BULFINCH, Esq. of Boston, and he could furnish a plan for the proposed Mausoleum, for the inspection of the public. Another copy of the book is in the hands of one of the Committee.

It may be objected, that the plan of the Obelisk is already adopted. I allow that to be a weighty consideration; but as no expense is yet incurred, which would not equally suit my plan, it is not unanswerable. Those of the committee, before whom the plan has been laid, have approved of it, and one of them says, "my views in this affair are perfectly coincident with yours, but I have found it impracticable to bring the public sentiment to the same point." Perhaps it is but the importance of the subject warrants an attempt. All I have spoken with on the subject agree with me, and the gentleman quoted told me that it was his opinion, if the plan had been proposed first, it would have been adopted. I believe a majority of the subscribers would adopt it now; and by the change a very great accession would be made to their number. I wish to invite discussion; I should like to have the Mausoleum of king John, with the contemplated alterations, laid before the public, & that in some way or other the public voice may be heard. If it shall be found at last impracticable to bring the public sentiment to the same point, I shall still have the satisfaction, of having done my duty—if it should not be found impracticable, I shall not have lived in vain.

X. Y. Z.

For the *Recorder & Telegraph*.

## HOW ART THOU FALLEN!

Could one have been a disinterested spectator when God created the world—giving beauty to every part, scattering fruits and flowers in mingled profusion, and giving food to every living thing; had he seen the young ocean rolling in awful sublimity, and the river gliding in harmless pride; the mountain towering in wild grandeur, and the hill rising in mellow green; while beasts and bird, fish and insect, were giving life to every scene, and drawing pleasure from every part; and could he then have seen intelligent man made lord of all this new-born beauty and happiness; what is the first return which such a spectator would have expected him to make to his Creator? The lord of a scene so glorious, the only intelligent being created, he would have thought must be the last to violate the prohibition of his Maker, and the first to render praise and thanks giving to the author of his being. What surprise would have filled such a spectator, to have found man, as soon as alone, transgressing the only prohibition which God had seen fit to impose!

Could such an one then have looked thro' the first four thousand years, and have beheld what a scene man had made of this once fair earth; could he have looked from the blood of Abel to the flood, and thence to the coming of our Lord,—seeing war and devastation running hand in hand, and fattenning with the blood of millions the earth young, and late sown; could he have seen most of mankind given up to the worship of idols, and in forgetfulness of God, becoming sinful to such a degree that he swept them away, with the exception of eight, in one overwhelming deluge: & when the earth was renewed with people, could he have witnessed them so soon again, wading in blood and carnage, contaminated with idolatry, and rising stronger and more strong in sin, with every day and every hour; while even his chosen people, who had witnessed his miracles, and the tremendous exhibition at Sinai, often broke from him to serve other gods;—what astonishment would have filled such a spectator at such a scene!

Could he then have seen God, instead of commanding forth clothe in swift destruction, and devouring a guilty world, with fire, descending in the meekness of the man Christ Jesus, and in him reconciling the world unto himself, not imputing unto men their trespasses, but bearing them in the body of his Son on the tree; what fullness of astonishment and admiration must have filled his mind at this stupendous spectacle! And how great would have been the horror and indignation of such a spectator, while beholding this last act of rebellious man—the top-stone of his temple of iniquity, laid in the blood of the eternal Son of God! Here he would have paused in awful suspense, that seeing religion only in the mummeries of superstition, Dr. Bruno considered the Bible, and all revealed religion, as a fable. He had explored all ancient and modern learning, but had still turned away his attention from the scriptures. After the death of Lord Byron, he came to Geneva, and there became acquainted with one of the agents of the London Continental Society. The conversations which took place between them and other devoted Christians at Geneva, were blessed to Dr. Bruno. His infidelity was completely annihilated; and to use his own words,

praise, while the sword was beat into the pruning-hook, and the lion and the lamb were lying together. But alas! how otherwise! What new emotions would fill his heart, as he glanced thro' the last eighteen hundred years! With only one fair stroke drawn through the whole broad picture, the rest is dark. As a stream through a wilderness, a belt of verdure through a desert, an only island in an ocean, "a city on a hill"—the Church of God stands all alone, a watch-tower in the darkness of midnight.

Such is the affecting portraiture a spectator, so situated, would behold; and such is what we see the world to have been. On the inhabitants of this glad city, the members of the church of God, there is now a call made, to know what the future page of the world shall exhibit to its reader. Ours is an age when the lamp of the Lord begins to burn brighter, and we may add still more to its brightness by our exertions.

Come then, friends of Zion, let us go forth into the garden of the Lord, and plough our hands to labour. Who cannot do a part in this glorious work! Christian brethren, while we look back and see what a dark scene the world has been, let us be forward for its future character to be drawn in brighter lines.

There comes a time, blessed be God! when all shall be light; and we are the instruments with which he will bring this light upon the world. Does any ask what he shall do? Take the Bible—pray over it—read it—study it—and you will then know what God will have you do. Man may err, but God will not. Let us go, Christians, and learn his will from his word. The night is far spent, the day is at hand; and let us do quickly what our hands find to do! Let us, with our lives, our words, our goods, our prayers, preach the Gospel to every creature, as good stewards of the manifold grace of God, who if faithful shall soon hear, "Well done, good and faithful servant;" but who if unfaithful, shall as soon and as surely hear, "I never knew you; depart from me."

MELAS.

## OBLIGATIONS OF CHILDREN TO THEIR MOTHERS.

From a Sermon preached at North Wrentham, Dec. 11, 1825, by Rev. Moses Thacher, A. M. occasioned by the death of his Mother.

Mothers, especially if pious, have peculiar claims upon the affections of their children. There are no persons, who suffer, and do, and bear, so much, as mothers for their children. This, certainly, gives them the highest claim upon the natural affections of their offspring, and must excite, in the heart of sensibility, feelings of the utmost tenderness. Who can contemplate that suffering and care, and toil, and watchfulness, and warm affection, which every tender mother bestows upon her child, without the highest degree of gratitude, and the most tender emotions?

Those nameless pangs, which none but a mother can know; that patient toil, which none but a mother endures; that unceasing, unalienable affection, which ever flows from her heart, must certainly present the strongest motives to regard her with constant faithfulness, and to bind a child with ten thousand cords. How often are her midnight slumbers prevented by the infant cry! how often does she smooth the cradle's pillow; how frequently does she shed the tears of compassion, and heave the laboring sigh! how often bears her infant offspring in her feeble arms, till she is ready to sink, perhaps to the grave, with watchfulness, with care, with fatigue, and wasting sickness! All this is done and ten thousand fold more, without a murmur. Do her children live and grow up? With what tender solicitude and affectionate eyes does she follow them, thro' all the dangers, and snares, and temptations, to which they are exposed; while she prays for their welfare, with never ceasing fervency! How often does she go to the mercy-seat, with the utmost importance, for their temporal and eternal welfare! If they are sick; who so kind, so unrewarded, so compassionate, and, to them, so good a nurse, as their tender mother? Could children live and grow up? With what tender solicitude and affectionate eyes does she follow them, thro' all the dangers, and snares, and temptations, to which they are exposed; while she prays for their welfare, with never ceasing fervency! How often does she go to the mercy-seat, with the utmost importance, for their temporal and eternal welfare! If they are sick; who so kind, so unrewarded, so compassionate, and, to them, so good a nurse, as their tender mother?

She weeps over them. Do they walk in the paths of piety & virtue? She exhals the Lord, & praises him for his grace. Are they inclined to vicious and profligate habits? She loves them still; but her heart is broken, and her head goes down with sorrow to the grave! How, then, can children forget the law of their mother? Her pious example, and the change it makes in their lives, is the best teacher. She loves them still; but her heart is broken, and her head goes down with sorrow to the grave! How, then, can children forget the law of their mother? Her pious example, and the change it makes in their lives, is the best teacher.

Boston.

Intelligence of Birds.

The following fact was related at a late meeting of the Literary and Philosophical Society of Liverpool. A pair of goldfinches had built their nest on a small branch of an olive tree; after having hatched their brood, the parents perceived that the weight of the family was too great for the strength of the branch which supported the nest—it had begun to yield; the provident parents, with an intelligence which cannot be resolved into instinct, were seen to fasten, by means of a small string which they procured, the branch which supported their nest to a stronger and higher branch of the tree. Thus redeeming by an extraordinary effort of reason, the original error which they had committed, and guarding their parental hopes from the threatened ruin.—*Liverpool Advertiser*.

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